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CONTENTS.

- FIRST PAGE—Spirit Identity Test, False and True.** The False Belief. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- SECOND PAGE—Mansfield and the Mediums.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- THIRD PAGE—The Mediums as a Class.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- FOURTH PAGE—The Mediums as a Class.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- FIFTH PAGE—The Mediums as a Class.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- SIXTH PAGE—The Mediums as a Class.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- SEVENTH PAGE—The Mediums as a Class.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- EIGHTH PAGE—The Mediums as a Class.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- NINTH PAGE—The Mediums as a Class.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*
- TENTH PAGE—The Mediums as a Class.** Don't Deny. Manifests for Thirty-two Years. *Described by Many Psychologists. Observation. Don't Convince. Seriously False. Spirit Agency? Blurred. Indistinct. Can't Dream.*

Spirit Identity Tests—False and True.

BY HERMAN KNOW.

A recent occurrence in my experience, which is of no purpose now to lay before the readers of the JOURNAL, has brought to mind more vividly than ever the great inequality of an absolute identity test of communicating spirits. It has also suggested somewhat painfully to my mind, what may be recorded as a questionable course on the part of many Spiritualists, a course somewhat involving, as I think, the integrity and permanent well-being of our faith. I allude to the habit lately prevailing amongst us of industriously bringing forward to public view the successes attending our investigations, especially through prominent public mediums, while the failures are quietly ignored or kept out of sight. What I have now to give will serve as a good illustration of the actual results of such a course.

CAUSE TO THE POINT.

I have a friend living in the mining regions of Utah who is a sincere and earnest Spiritualist. He is a regular reader of the JOURNAL and has been so for some time, and by circulating his papers, and otherwise, to call the attention of others to the subject. But recently, he has met with a serious check to his zeal, an account of which he has given me in a letter, with the request that I would, for the benefit of others, make the matter public through the open and independent columns of the JOURNAL. I will do this in extracts from his letter, adding such comments of my own as the occasion shall suggest.

It appears that he had been seen in the papers, he had come to have an almost unbounded confidence in the mediumship of J. V. Mansfield, and was thus prompted to make use of this channel through which to help others to a faith in Spiritualism. The result was that three consecutive efforts to obtain convincing tests in this way, all were unquestionable failures and ended in inducing disgust, instead of faith in the minds of those in whose behalf my friend was laboring.

All three of these cases are given in his letter, but as it would occupy too much space were all to be transferred to the columns of the JOURNAL, I will give but one, and let the story be told in the following extracts from his letter.

EXTRACTS FROM HIS LETTER.

"Having read of letters being written in many different languages through this noted medium, I, a student in the language of a highly respected Danish family of the neighborhood to address her mother in the spirit-world, in the language of the earth, either read or write a word in English. The answer came in the form of a letter, written in English, saying that she could not come to the medium, to write in her own language, and requesting the daughter to address her in English.

"She was a woman of some education, and her letters were not becoming disgraced, though before they had become quite interested through reading of the extracts in the JOURNAL, I shared somewhat their feelings, with some persuasion, I induced the lady to comply with the request to be written in English, and the spirit, who had no knowledge, and was unable to write in English, made some reasonable requests, the father, who was a member of the church, also in the spirit-world, might be able to do so.

"The answer, came, in fact, indeed, answer it could be called, dealing with the others in general, and in fact, the spirit, who was a woman of some education, and her letters were not becoming disgraced, though before they had become quite interested through reading of the extracts in the JOURNAL, I shared somewhat their feelings, with some persuasion, I induced the lady to comply with the request to be written in English, and the spirit, who had no knowledge, and was unable to write in English, made some reasonable requests, the father, who was a member of the church, also in the spirit-world, might be able to do so.

Professor of Mathematics in the Drew Ladies' Seminary in Carmel, N. Y. — N. Y. Sun.

BY S. L. TYBREL

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Such is a condition most naturally to be expected from them, according to whatever little we may have learned of conditions in the Spirit-world. That they will regret strongly the mistakes they have made, and earnestly to correct them, is doubtless true, and herein will be their work and their atonement for error, but for these "joy realms" I agree with Dr. Bloude and relegate them to the many regions of imagination from which they sprang. As yet we can let the smiles of truth and the helpful errors discovered, and their influence in many minds destroyed, compensate for the one great fact overlooked by Strauss, and thaw the iciness around him into the genial warmth of hope and Progress.

J. G. J.

BY S. L. TYRRELL

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er in a late sermon

of "Pro-Frederick" lay Assembly in 1850, the "Fathers and Founders" would have been able to make some inharmonies in the council when science and scripture came in collision. But the "Fathers and Founders" would have been just as much in the wrong as the "Pro-Frederick" lay Assembly, when science and scripture came in collision. The "Fathers and Founders" would have been just as much in the wrong as the "Pro-Frederick" lay Assembly, when science and scripture came in collision. The "Fathers and Founders" would have been just as much in the wrong as the "Pro-Frederick" lay Assembly, when science and scripture came in collision.

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BY M. D. CRAVEN

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BY ELIZABETH OAKES SMITH, IN THE
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CHRISTIANITY. — maintains that the destruction of Christianity will soon be an accomplished fact. That the heralds of 'enlightened lib-

The preface to this work is well worth deep consideration. As in it the author notes and vanquishes the critics, who ought, according to his view, hence to

[illegible]

unprofitable to us) and the radicals like Strauss, and interposing liberal Protestants, because while irreligious they want to be who open to the divinity of Christ, and at the same time tells the people at large, without disguise, that the "last days" by the ignorant populace, and denounced by a priesthood often scarcely less ignorant, who stigmatized them as sorcerers in the most unchristian manner.

Wm. A. Chamberlain, Boston.

Secularized irreligiosity will not do even for a time, and if modern culture does

[illegible]

blamed because I unhesitatingly published my views, which possibly aided in precipitating this conflict, and strengthening the band together, and accuse, and that justly, the liberal Protestants for their infamous crops in Australia. This idea has probably arisen from the observation that some deserted holes on being tried again have yielded hundreds of years later, in some one of the posterity of a family, just as the black

correct. The inefficiency of the old is already conceded, and in whatever direction the further development may lead, we must resort to the new. The new is represented by Gorkh standing next in rank to Mohammed. Wieboenus stands at the head of this atheistical party, and Hartman, the gold in *suggels*. Another hole in the same locality, which miners had abandoned at twenty-one feet deep without seeing a crack in the rock, was found to be a mine of coal. We are acquainted with Mrs. Mather, the inventor of the sub-marine telescope, whose husband was a lineal descendant of the renowned Mather of the Massachusetts Bay colony. It is attested by numerous allusions in the writings of Greek and Latin authors. We know that the father of history, him-

manly such conflict, on account of the conclusions connected with it, would be to doom U.S. credibility as well as the good friend-ship between our nations and the great American government, or against the gigantic Protestant Prussia, the ensign bearer in the world's march of civilization.

The reason of this Herodotus declares to be

knowledge, and must be determined by its results. A "word to you" is pronounced on us all. This is the well known practice of Jesuitical tactics, and not to be wondered at. A "word to you" is pronounced on us all. This is the well known practice of Jesuitical tactics, and not to be wondered at. A "word to you" is pronounced on us all. This is the well known practice of Jesuitical tactics, and not to be wondered at.

also than an honest and earnest desire for knowledge, to conscientiously examine the results obtained and not to withhold the results from the public. It is perhaps within a few hundred years—dissolution of Christianity, and to say that we have boldly renounced even the toleration of the United States Mint at Philadelphia. While lecturing in that city I was invited by Mr. Peal to visit the person described in our dream. The prospect was tempting; the precious metal much to be desired, and not a little need- ure" and carry out His decrees in regard to the rebuilding of the temple and the restoration of the chosen people to their na-

the progress of humanity, even when such contributions are erroneous. He who has conspired with these conditions need not

[illegible]

as a deep religious feeling still prevails, two things which a few decennials ago scarcely any one would have ventured to suggest.

I was conscious that the extermination of Christianity was a necessity, and at once like a lightning flash this inversion has revealed

thus amusing myself, a square-built, hardy-looking man had entered the place, and laughingly enjoyed my admiration. His face and hands were as white as snow; his

nar were seven silver candlesticks in which burned candles of pure white wax. After fastidious and recluses arrived in snow-

Christ drank fermented wine or an exhilarating quality than I have of Jewish habit."

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